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JAMES BINNIE, B.A., *Editor.*

DAN. R. DRUMMOND, B.A., *Managing Editor.*

ROBT. S. MINNES, B.A., *Business Manager.*

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WE are unable in the present issue to publish the whole of Professor McNaughton's inaugural address, but in a subsequent number will give the remainder of it to our readers. The students were favourably impressed with the nature and style of his remarks, and have by no means given up the hope that, under their special care, he will succeed admirably. His manner of setting forth the value of his own department shows that he is determined to stir up greater interest in the study of Greek. "There is no money in Greek," said the Professor. If education is looked at purely from a utilitarian standpoint, if its money value alone is to be considered, Greek must be laid on the shelf. But if the purpose of education is to develop the life and to attain to a high standard of culture, then its study is of paramount importance. The JOURNAL congratulates the Professor upon his appointment to the first Greek chair in Queen's and therefore in Canada, and hopes that the additional impulse given to the study of Greek in Canada may counteract to some extent at least the extreme utilitarianism of the present system of education as seen in the nature and variety of subjects on the curricula of our schools.

* * *

The method heretofore adopted by the Home Mission Committee of the Church in the allotment of mission stations does not seem to have given entire satisfaction, at least from a student's standpoint. Academic standing in a number of instances seems to have been left out of the question. First-year men in Arts and even students who had not a theological course in view have been given precedence of fourth-year Arts and Divinity students. We do not wish to impugn in any way whatever the wisdom of the Committee, but we would like to understand why it frequently happens that first-year men in Arts receive appointments while good men from

Divinity are left without fields. It is our decided opinion that the appointments of students should be made, as far as possible, according to their standing in college. This system, if regularly adopted, won't avoid much uncertainty on the part of students and check the tendency towards wire-pulling and favoritism. It would also provide that the students be sent out who are best qualified for the work.

* * *

It is a lamentable fact that so many of our students leave college at the end of their course without being able to read intelligently. In social gatherings these young men speak with ease. Many of them excel as essayists, but as readers they are a failure. By good reading is not meant the ostentatious utterance of words, but that style of reading that brings out the true meaning of the writer. To do this, a mere knowledge of the thought conveyed by the words is not all that is necessary. For in many cases the reader is quite capable of grasping for himself the meaning implied in the passage, but is unable to present it to others. This may be due partly to his manner, but to a very great extent it is owing to an unmatured voice. When these students entered college they possessed the capacity of becoming splendid platform readers and speakers, but instead of developing their voices into a good orotund they have through inattention allowed them to degenerate. Now this ought not to be so. Every graduate in arts ought to be able to read a selection from any of our English authors with clearness and expression, so that those listening to him might comprehend with ease the writer's exact meaning. But if this is true with regard to the ordinary graduate in arts how much more essential is it that students in theology should possess pleasant and well-developed voices.

Young men have failed in the pulpit simply because they had disagreeable voices. In some cases their enunciation has not been distinct, and their expression has lacked spirit. In others their voices have been pitched in a high key, retained throughout the reading, or have varied in rise and fall with greater regularity than the ocean waves. Failure will always be the result in such cases. Men and women do not attend church or public assemblies to glean a few dry facts, but in order that their souls may be touched by the magnetic influence of truth by one who not only feels what he says but makes the spirits of others glow with like enthusiasm. If, therefore, the young men of our college, especially those in theology, once became conscious of the importance of voice culture they would soon endeavor to rid themselves of the cause of bad reading and speaking. Public speakers and readers must devote attention to the "how" as

well as to the "what." A carefully-prepared address or sermon poorly delivered is like a well-written piece of music unskillfully played. In preaching the matter in almost every case is good but the form, that is the delivery, is in many instances unnatural and repugnant. "Have something to say and *say it*" is a very trite saying, but full of meaning. It emphasizes equally both sides of the truth. If the manner of presenting truth is of such importance and the cultivation of a good orotund voice is indispensable, then should not some effort be made on the part of the college authorities to secure the services of a professor in elocution. True there is no elocutionist in the city as in former years, but could not some professor from another place be engaged for six or eight weeks during each session? We are certain that the students would hail such a movement with delight and would take advantage of the training thus afforded.

* * *

"It is difficult for us to presume," says the *Ottawa College Owl*, "that Queen's could, in any way, be in sympathy with Catholicity; for she was denominational in her inception, in her struggles and in her progress." An undenominational Queen's University is beyond the range of possibilities." These are surely strange assertions to make, in view of the facts plainly stated in the Jubilee number of the JOURNAL and time and again reiterated. If Queen's is the "Presbyterian University of Kingston," why is it that on her Council Board, amongst her supporters and her students are found men of every class and creed? We have only to point to these facts to prove that she is undenominational. But in putting forth such a claim, it is said, she is "inconsistent." She cannot be undenominational, because she sprang up in the Presbyterian Church and was fostered by that body. A plant which grew from Presbyterian soil and breathed the air of U. E. Loyalism cannot but be opposed to catholicity. This is just a repetition of the old argument that no good thing can come out of Nazareth, and rests on a foregone conclusion which is inconsistent with the facts. We are opposed to the so-called catholicity which makes use of such a method of argument and shuts its eyes to patent facts, which holds that outside of certain clearly defined limits no good thing can exist. True catholicity, we believe, is free from pride and is characterized by honesty and charity. We fear that in this instance the *Owl* has displayed a narrowness unworthy of its past record, and would refer it to the very different spirit manifested by Archbishop Cleary in his telegram to Principal Grant on the day of the Jubilee celebration—Jubilee Number, page 65—in which he says: "I beg leave to proclaim by anticipation my hearty good wishes for the continued success and increased usefulness of Kingston's noble institution of learning, whereat arts, science and literature are guaranteed to all our youth without offence to the religious sentiments of any." Surely the *Owl* will not bring the charge of inconsistency against the Archbishop.

* * *

Students who wish to engage in missionary work during the coming summer have been asked to place their names before the Home Mission Committee of the Church.

Hence the question as to the qualifications for such work calls for serious consideration.

No doubt all who will submit their names to the H. M. C. will have come to the conclusion that they individually are capable of managing the important affairs of a mission field. But inasmuch as the individual who has the greatest confidence in his own capacity may sometimes be mistaken on the point, the church wisely requires that some Presbytery certify as to the fitness of each would-be missionary.

But in what does this fitness consist? In our own opinion there are two essentials: (1) Love to God and man, (2) "Consecrated common sense." If any student who lacks these qualifications is placed in charge of a mission field or congregation, grievous injury is done to all concerned. But the presence or absence of such qualifications can be but very imperfectly ascertained by subjecting the candidate to an examination in the Shorter Catechism and Bible History and Geography. Would it not be more satisfactory to ask each candidate to send to the Presbytery, by which he expects to be certified, a sermon on some simple theme. Then when he appears before the committee, a few oral questions on this subject by the members of the committee would enable them to decide with considerable certainty as to the fitness of the student for the situation he is seeking. In this way a competent examiner would have no difficulty in deciding as to the scriptural knowledge, literary qualifications and moral experience of the candidate.

This is a subject of great importance, for students sometimes go out who are sadly unfit to take charge of a congregation where everything is in working order, much less to undertake the work in a mission field where there is generally a large amount of organizing to be done. Too much care cannot be exercised in the matter, and while much must of necessity be left to the individual judgment of the members of the Presbyterial committee, no system of examining can be considered satisfactory which does not bring the committee into living touch with the spiritual life of the student.

* * *

What is a Christian?—A Sermon by Marcus Dods, D.D. Though this is a very good sermon, it is likely to become historical, not because of its goodness either in the way of special originality or excellency of form, but because it has started an agitation in the Free Church of Scotland, which bids fair to become greater than that which raged round Dr. Robertson Smith. When the materials are prepared a very little spark will kindle them. We venture to say that this sermon might have been preached by Dr. Dods before his appointment to the Professorship, or that it might be preached to-day in almost any pulpit in Canada without a word of protest except possibly from some survival of the Davie Deans or Inquisitor General type. Isolated sentences indeed may be quoted, to which exception could be taken, but that is not the way to judge, but to caricature. These sentences must be construed in the light of the object, scope and spirit of the sermon. The object is to show, in accordance with the well known distinction between Theology and Religion, that a man is a Christian only if he has the spirit of

Christ. The clamour that has been raised in consequence is a pretty good proof that the sermon was needed. Dr. Dods does not deprecate Theology. On the contrary he offers a very good *apologia* for Theologians, but he points out that the final end of all preaching, of all Theology, is to bring us to God, and that the great question to be asked concerning every man is not, what does he believe? but what is his character? Even though professedly a Unitarian, does he "practically make Christ his God?" The misunderstanding of the sermon is really very singular. Noisy critics declare that the doctrines of the Divinity, Atonement and Resurrection of Christ are represented by the writer to be unimportant. This is not criticism. In view of Dr. Dods' past record, it is not common sense. Considering that he belongs to the same church as his accusers, it is not brotherly, but it is in perfect accord with the mission, the spirit and the methods of heresy-hunters. Their mission is not to call sinners into the church, but to drive saints out of it, and their spirits and methods are the same to-day as eighteen centuries ago, when they kept, like sleuth hounds, close on the track of that great heretic Paul.

LITERATURE.

LECTURE ON BROWNING

AT TRINITY COLLEGE, TORONTO, BY PROF. CAFFON.

(Continued.)

IN the poem of the Grammarian's Funeral some disciples are supposed to be carrying the dead body of their master, the Grammarian, to its grave at the top of a mountain whose sides, as is frequently the case in Italy, are occupied by a city. As they march along with their burden one of the disciples tells the story of his master's life in a kind of chant. A characteristically simple yet pregnant subject; for notice that the dead man was a grammarian in the great age of grammarians, shortly after the Revival of Learning in Europe, an age when the grammarian was a pioneer in the path of culture, and the names of whose great grammarians, Stephens, Scaligers, Vallas remain like landmarks in the history of letters. Although from one point of view, then, the grammarian's labours on the Greek particles and so forth may have become comparatively insignificant in the altered conditions of these times of ours, yet Browning by making his grammarian of that earlier epoch has got subtle associations of greatness for his subject. There is a fine appeal here as there is so often in Browning's work to the historic sense.

The distinction of the dead grammarian's character, of that refined, scholarly, secluded life spent in self-sacrificing study, remote from vulgar joys and pleasures, is accentuated by the fact that he belongs to the grand type of his age. Learning was then the privilege of the few, and we must recognize an appropriate tincture of haughtiness towards the unlettered crowd, the *vulgar profanum*, a spice of esoteric enthusiasm in the Renaissance scholar, as he sings the dirge of his dead master:

Let us begin and carry up this corpse
Singing together

Leave we the common crofts, the vulgar thorpes,
Each in its tether
Sleeping safe in the bosom of the plain,
Cared for till cock-crow.

That seems a careless style; it certainly pays no regard to what treatises on Rhetoric call "propriety," "the vulgar thorpes or villages each in its tether"; but careless as it seems to be it is exquisitely suggestive and manages to express very fully and with no waste of words the whole coil of common worldly cares, all lying quiet there in the early dawn, "cared for till cock-crow," the parish constable as well as higher agencies duly in charge of it. All that was so far away from *his* life; therefore higher than ever, with a still stronger note of defiance for the commonplace and vulgar does the disciple lift his voice:

Leave we the unlettered plain its herd and crop;
Seek we sepulture
On a tall mountain, citied to the top,
Crowded with culture.
* * * * *
Thither our path lies: wind we up the heights;
Wait ye the warning?
Our low life was the level's and the night's
He's for the morning.

Then to localize and give vitality to our conception of the scene the poet throws in some words of direction from the leading disciple to his comrades:

Step to a tuft, square chests, erect each head
'Ware the heolders!
This is our master, famous, calm and dead,
Born on our shoulders.

That is the high preluding strain, so to speak, of the chant. Then follows in rapid general outline a masterly sketch of a life, and a great life, that ebbed away half unconsciously in days and nights of eager research. And first he had been no meanly moulded man like the little bald tinker in Plato's Republic, who had taken to philosophy to give himself dignity and importance.

He was a man born with thy face and throat,
Lyric Apollo.

Then the long struggle by which fame is solidly founded and slowly built up, the man forgetting meanwhile, in the ardour of pursuit, how the years were passing:

Long he lived nameless; how should spring take note
Winter would follow?

Till lo, the little touch and youth was gone!

He knows it, and he knows the world's scornful estimate of his obscure, narrow life. Worse than that he recognizes that there is a loss, that there has flowed past him a current of life at which he has not so much as wet his lips. No matter! One sad retrospective glance at all that lies behind him and he presses onward—

Cramped and diminished,
Moaned he, "new measures, other feet anon
My dance is finished!"

Here another dramatic aside interrupts the chant, and we begin to see the symbolic character of this ascent to the mountain top:

No, that's the world's way (keep the mountain side)
Make for the city.

Then the main chord again. He had seen Time's signal and knew that if he was to enjoy life he must soon begin; but the other instinct is strong in him; he would learn what life was, how to live, before living:

He knew the signal, and stepped on with pride
 Over men's pity;
 Left play for work, and grappled with the world
 Bent on escaping;
 "What's on the scroll" quoth he, thou keepest fuled,
 "Show me their shaping,
 "They who most studian man, the bard and sage,
 Give!" So he gowned him,
 Straight got by heart that book to its last page;
 Learned we found him,
 Yes, but we found him bald, too, eyos like lead,
 Accents uncertain;
 "Timo to taste life" another would have said,
 Up with the curtain!"
 This man said rather, "actual life comes next,
 Patience a moment!
 "Grant I have mastered learning's crabbed text,
 Still there's the comment.

But the individual life is so apt to be incomplete at its best, one-sided on its higher levels, and low-toned if it is fully rounded.

A few years more and it is evident that for him the time is pretty well past for living in that other sense at all. No matter. Surely the issues of man's life are not completed here in this world; surely the significance of his life is not so ephemeral as that. So he goes on. The body grown decrepit, the external senses dulled, but the keen soul eager as ever. And so the disciple chants the lesson of his life for us:

Yea, this in him was the peculiar grace
 (Hearten our chorms)
 That before living he'd learn how to live—
 No end to learning;
 Learn the means first—God surely will contrive
 Use for our earni g.
 Others mistrust and say, "But time escapes;
 Live now or never!"
 He said: "What's time? Leave now for dogs and apos!
 Man has Forover."

Back to his book then, deeper drooped his head;
 Calculus racked him;
 Leaden before his eyes grew dress of lead;
 Tussis attacked him.

Here the disciple moralizes upon this life from a point of view which is a fundamental one with Browning, viz., that the very incompleteness of such a noble life here is a kind of proof that its issues shall be rounded and made complete in another existence.

Was it not great? did he not throw on God
 (He loves the burthen)
 God's task to make the heavenly period
 Perfect the earthen?
 He ventured neck or nothing—heaven's success
 Found, or earth's failure;
 "Wilt thou trust death or not?" he answered "Yes."
 Hence with life's pale lure!
 That low man seeks a little thing to do
 Sees it and does it;
 This high man, with a great thing to pursue,
 Dies ere he knows it.
 That low man goes on adding one to one,
 His hundreds soon hit;
 This high man, aiming at a million
 Misses a unit.
 That, has the world here—should he need the next,
 Let the world mind him!
 This, throws himself on God, and unperplexed
 Seeking shall find him.

Having thus shown us the ideal element in this scholarly life and won our sympathy for it, Browning loses nothing, but on the contrary gains much by touching with almost grotesque realism on the trivial aspect of the dead grammarian's labours.

So with the throttling hands of death at strife
 Ground he at grammar;
 Still thro' the rattle, parts of speech were rife :—
 While he could stammer.—
 He settled *Hots* business—let it be!—
 Properly based *Our*;
 Gave us the doctrine of the enclitic *De*
 Dead from the waist down.

Here the procession arrives at its destination, the burial place on the mountain top, and the disciple concludes his chant in the strain in which he began it, defiant of the world and its commonplace, high and exultant even over death.

Here's the top-peak; the multitude below
 Live, for they can, there;
 This man decided not to live but know—
 Bury this man here!
 Here—here's his place, where meteors shoot, clouds form,
 Lightnings are loosened,
 Stars come and go! Let joy break with the storm,
 Peace let the dew send!
 Lofty designs must close in like effects;
 Loftily lying.
 Leave him—still loftier than the world suspects,
 Living and dying.

There is a great and original art in the construction of this poem. With what fine instinct has Browning chosen the time and the scene. The impressive moment of the dead man's funeral, when his life may be surveyed as a whole and its significance fitly and solemnly summed up. Then the scene; that gradual ascent winding up the mountain side to the city's highest place, the village below lying still half-hidden in the morning vapours, the lights of the citadel still sparkling on the summit; the whole march a kind of symbol of the life that has just closed, a life of toilsome ascent from the plain to the everlasting peaks and to find its fruition only in the dawn of a new day.

"*He's* for the moraing."

Masterly, too, is the manner in which the poet has brought together in this poem the characteristically great and the characteristically petty elements in man's life. Here is a human life shrunken and defeated on one side, the side of our common humanity, of society and the affections, a life limited and narrow even in its intellectual interests, spent in rascavches on the enclitic *De* and the functions of *Hots* and *Our*.

Yet Browning has been perfectly successful in making us feel the greatness of this life, a greatness due rather to its spirit than to its actual achievements, though Browning, as I have said, subtly enhances the value of these latter by making them those of a grammarian of the Renaissance. What a solid comprehensive sense of life there is throughout the poem; some passages have an epic completeness in their survey of life which though very different in its kind can only be compared to that which we find in the great monologues of Shakespeare.

Long he lived nameless; how should Spring take note
Winter would follow.

And here we may notice a characteristic quality of Browning, his sympathy, namely, his tenderness, we might almost call it, for what is imperfect, for what is limited and incomplete in the individual's life. He is by no means the severe moralist we have in Carlyle, sternly rating every one by his actual performance and its worth to the world. Browning's view of life is in a sense larger, more merciful, more comprehensive. For him there is a soul of goodness in things evil, a perfection in the very imperfection of some lives, a foreshadowing of another existence in which imperfectly rounded lives may be made complete. The Grammian whom Carlyle would have probably pronounced a Dry as dust, a rhabdophagous animal feeding on Greek roots is for Browning a perfectly sufficient type of the ideal struggle in human life.

This catholic, largely benignant, view of life gives a characteristic colour to many of his poems, such as *Fra Lippo Lipp*, *The man in Confessions*, *the man in a Gondola*, but it is in his poem of *Andrea del Sarto* that this merciful and tenderly comprehensive judgment of individual lives finds the finest and subtlest expression. The gentle and amiable nature of Andrea himself, *dolce e buono uomo*, as his biographer Vasari calls him, at once sensuous and spiritual, with what exceeding tenderness Browning handles that gifted but defective nature. Andrea has fallen short of that height to which it might seem he was born, the pinnacle of glory where Raphael and the severe Angelo stand forever; he has failed, too, in many ways, in common prudence and practical decision, his life seems, now that he comes to review it calmly in the autumn of his days, almost a failure in comparison with what it might have been, and all because of weak desires grown into overwhelming habits, because, for one thing, the beautiful head of that shallow woman, his wife Lucrezia, that head which is turned idly away, only half listening to the wonderful monologue in which he tells the story of his life. Yet line upon line, touch after touch, Browning unfolds the richness of this man's nature; its aesthetic fineness, its calm intellectuality, its perfect self-judgment free from all vanity and fretful egotism, its humble recognition of superior merit, its fine insight into its own limitations—a noble trait—and its resignation to them.

"We are in God's hand,
How strange now seems the life he makes us lead;
So free we seem, so fettered fast we are!
I feel he laid the fetter; let it lie!

A dangerous fatalism it might seem in this utterance, yet Browning half hints it is a deeper form of the prayer, "Thy will be done."

The poem ends on the same chord:

No doubt (murmurs Andrea) there's something strikes a balance What would one have?

In heaven, perhaps, new chances, one more chance—
Four great walls in the New Jerusalem,
Meted on each side by the angel's reed,
For Leonard, Rafael, Angelo and me,
To cover—the three first without a wife,
While I have mine! So—still they overcome
Because there's still Lucrezia—as I choose.

Andrea has not attained, never will attain, the height of Rafael, not even in the New Jerusalem, "because there's

still Lucrezia, as I choose," but there is perhaps something more comprehensive, if less elevated in his life.

Here we have a glimpse of Browning's attitude as a moralist, of the ethical principle which underlies his judgment of life.

What is life and how shall we live it? How many thinkers have raised that question in various forms, the question of the *Summum Bonum*, of the True and the Beautiful, of the Idea of the Good, of Pleasure, of Duty, of Humanity, of the happiness of the greatest number. Each moralist takes his line and repreahends Pleasure with Plato and Carlyle, or exalts it with Aristippus and Diderot.

Browning does not answer by any formula. Life he seems always to say ought to be lived according to the direction in which your greatest capacity for living lies, and so lived, he seems audaciously to add, at all hazards. Hence he is apt to justify a life as long as it is lived freely according to the deepest instincts it contains. Life is its own reward if you are strong enough to live according to the real instincts of your being and not according to conventional standards.

COLLEGE NEWS.

THE FRESHMEN.

A PERUSAL of back numbers of our COLLEGE JOURNAL shows that, until recently, when Freshmen were mentioned at all it was generally in connection with something that violated the rules of the Concursus. Indeed not long ago they used to marshal themselves in battle array and endeavor to intimidate their seniors by brute force. Now all this is changed. The Concursus is unheard of, and the class of '93 is acknowledged to be exemplary for all that is decorous. In order to encroach as little as possible on the time of the Alma Mater Society, they have, with characteristic modesty, formed among themselves an organization for developing their debating powers, and the progress they are making is quite wonderful. On the 17th inst. a Mock Parliament was duly formed under the leadership of the "foot-ball hero," Mr. W. R. Grant. Mr. J. W. Maclean being unanimously elected Speaker, business was immediately commenced, and the Speech from the Throne read to a full house. After an able discussion the speech was adopted. Next session was held on the 24th inst., when a bill on the Chinese question was introduced by the Minister of Customs, etc., Mr. Fraser. It excited a very lively debate, in which members displayed an enthusiasm which had occasionally to be checked. The House adjourned till Monday following, the same subject to be then continued with renewed vigour. The Opposition is led by Mr. Stewart. "The College am a-moverur' along."

THE CHANCELLOR UNDER FIRE.

We may well be proud of our Chancellor. He does good by stealth, and even when his good deeds are discovered, we feel that we have no right to publish them. But sometimes they cannot be hid. Here is one which the Ottawa *Citizen* has snatched from oblivion, in recording reminiscences of the violent social and political up-

heaval occasioned by the passing of the Rebellion Losses Bill in Lord Elgin's time :—

" Many interesting reminiscences of that stormy period have been given and are now more or less forgotten, but there is one incident recently revived which certainly merits permanent record. It concerns a gentleman, now a resident of Ottawa, the highly respected Chancellor of Queen's University, Mr. Sandford Fleming—then newly arrived in the colony from his native Scotland. He it was on the disastrous night of the conflagration who, at the imminent peril of his life, bore through the flames of the Legislative halls that well-known picture of our revered Queen which now adorns the Federal buildings of the Dominion Capital. What more patriotic subject for the painter's brush or the poet's fancy."

We suspect that, when the Chancellor saw that the picture was safe, he tried to give the credit of saving it to somebody else.

PROF. MCNAUGHTON'S ADDRESS.

The following address was delivered by John McNaughton, M.A., on the evening of his installation to the Professorship in Greek :—

I have to thank you for the honour you have now conferred upon me. You have appointed and solemnly installed me as the first Professor of Greek in Queen's College. I look upon this appointment and installation as a very great honour indeed, I assure you, and, what is the other side of the same thing, as involving a grave responsibility. To be almost the only Professor of Greek in a vast region like this magnificent Dominion, which, considering its natural resources and the vigorous character of its people with the great traditions they inherit, has the assurance of a great destiny before it in every department of action and thought, is to have signal opportunity for good service or else for the conspicuous manifestation of sad incompetence. For the greatness of Canada in the future will depend upon its culture and, if we can argue from the past to the present, its culture will largely depend on the extent to which it succeeds in imbibing the Greek spirit. And that again will largely depend on what the leaders of thought take out of the Greek class. By the leaders of thought I mean you, gentlemen, and the like of you, the future clergymen, lawyers, doctors, journalists and literary men of the country. You will be centres of light or darkness wherever you go ; looked up to by the mass of toiling men around you as the representatives and models of a liberal education. You will be the leaven destined to leaven the lump whether for good or evil ; for all that is inspiring and pure and lovely and of good report, or else for what is ungenerous, stupid and narrow-minded. And, just as in the past the subject which has been entrusted to me here has contributed such mighty impulses to the upward and onward movement of mankind, I judge that its force is in no way abated yet ; that it can do almost as much for us now as it did for Italy, Germany and England in those wonderful days of renascence, when the introduction of Greek letters into Western Europe changed the face of the world and brought in the modern age. It is no light thing to be entrusted even in the humblest capacity with the workings of so powerful an

engine as this has proved itself—to be made custodian of the sacred Greek fire. I know well from my own experience that however rich the subject is, a great deal depends upon the teacher. It is possible for him to take all life and colour and motion out of what ought to be most rich and vivid. On the other hand he may infuse the light of large principles, the warm breath of human interest into the dryest details. In the student's mind the subject and teacher are indissolubly associated, and he is apt to credit the one with the tiresomeness or the brightness of the other. Our students come to us generally at the age of maximum receptiveness, when their minds take on impressions as easily as wax and keep them like carved marble. They rapidly draw conclusions and, what is more, as a rule abide with them all their lives. And then so many successive sets of them come up—a new set every year ; so that a professor has really a large power of inspiring widespread interest in his subject or else widespread disgust. There are many things then in the present situation calculated to inspire a new Professor of Greek with diffidence and misgiving, the greatness of his subject, the important public issues that hinge on his success or failure, the fact that on him it greatly depends whether this magnificent literature and imperishably significant history are to be a vital force in moulding the impressionable minds of those who are destined in their turn to mould the future of a great country in respect of its highest interests.

For my part I count it as about the greatest good fortune which has fallen to me that I was introduced to Greek literature by a man with whom to be connected was in itself a liberal education—Professor, now Principal, Geddes of Aberdeen. He is well known throughout Europe as one of the widest and most accurate scholars of the time. The learned world knows him and appreciates him ; his work on the problem of the Homeric poems will always rank as a monument of critical sagacity and of an erudition wonderful both in breadth and depth. But the world does not know that to him, and him alone, is due the present state of classical scholarship in the north of Scotland, so incredibly advanced beyond what it was thirty years ago. The world does not know, what all his pupils know—and they are scattered all over the world to-day—his intimate acquaintance with every civilized language and the best of what it contains, his intense and life-long devotion to all that is high and beautiful and good in every literature, and the irresistible charm with which his noble character and deep-rooted enthusiasm have drawn so many minds to an almost passionate reverence and love for the eloquence and poetry of Hellas. Such men as he make a country great. They are the salt of the earth. Their influence is not confined to those directly touched by them, but extends in ever-widening circles to the scholars of their scholars, the sons of their sons in the muses, and in a broad band of light goes round the world. *Quasi Cursores, vitai lampada tradunt.* Not their children only, but their children's children arise and call them blessed.

It is no wonder, then, that being convinced as I am of the greatness of my subject, and having before me realized in my own experience so high an ideal of what a teacher of Greek may be, it is no wonder that I see many

things to damp the joyful alacrity with which I accept the office you have conferred upon me. But there are considerations on the other hand which give me encouragement and hope. Greek is a subject of such innate charm, so essentially delightful to any one who has any turn for literature that it requires a ponderous mass of dulness to choke the interest out of it. To make Greek uninteresting would be an exploit worthy of being sung by another Pope in another *Dunciad*. A reasonable amount of diligence and attention on the part of the teacher ought to ensure a modicum of success, if not the full measure possible; and diligence and attention are within everybody's reach.

I feel too that I can always count on help and sympathy and encouragement from our Principal, who never fails us, and from a united band of colleagues who would do honor to any university in the world, distinguished too for harmony in their mutual relations to an extent which I fear is rather rare among the learned. And last of all, but not least, I have had enough experience of you, gentlemen, and enough of students in other parts of the world to contrast with it, to make me thoroughly appreciate my good fortune and bless my happy stars for lighting among such a mild-mannered tribe as the students of Queen's College. I find you do not consider your professors as your natural enemies. You recognize the fact that they merit indulgent consideration at your hands. You know it is rather their misfortune than their fault to have been set over you. A professor in Queen's College is reckoned a good life by the insurance companies. For you are not in the habit even by way of occasional relaxation of whiling away the weary hours by baiting and worrying your professors. Instead of appling as public benefactors and ministers of your harmless gaiety the rising wits who imp their young wings for further flights in the days to come by such practice, you have them before your tribunals as it were by the hair of the head, and take summary vengeance upon them. I assure you I am no less delighted than astonished at this state of things. I hope it may continue among you and be copied in other institutions. I know some parts of the world where there is much need.

On the whole, then, I think the encouraging circumstances which I have to look to outweigh the reasons for misgiving. With a delightful subject, colleagues as kind as they are able, students orderly and attentive, attached to their teachers and their college, a professor in Queen's will have himself to blame if he fail to inspire interest in his work. At any rate one must do one's best with God's help.

The Chancellor has told you that this is not an inaugural address. It is merely an informal talk, and therefore it ought to have at least one great merit, the merit of brevity. Perhaps I ought now to close instead of entering on subjects which would require more space and more careful statement than I can bestow upon them now. But I should like to say just a very few words by way of commanding to you the study of Greek.

Hitherto I have all along presumed that you were as much convinced as I am myself of its value and importance, and you have indulgently permitted me to take for granted what perhaps I should in the first place have

attempted to justify by some show of reason. For we all know very well that there are many people who think Greek is quite an antiquated subject. A very important member of a late English government, best known to the world as Mr. Robert Lowe, is reported to have once said among other remarks calculated to discourage the study of classics in general, and of Greek in particular, that the battle of Marathon was of no more significance to us than a coal-pit explosion. Another statesman used to maintain that one copy of the *Times* was worth more than the whole of Thucydides. Now these remarks, though expressed with unnecessary vehemence, not to say coarseness, pretty well indicate the attitude of many persons. There may be some even here who would say, "What's Hecuba to us, or we to Hecuba?" The Greeks are dead and buried, let them rest in peace. Let us read our own writers, especially the magazines and newspapers, and mind our own affairs. "The riddling Sphinx puts far things from our minds," as Sophocles says, "and makes us heed the trouble at our doors." There are so many practical wants, private and public, to attend to; life is too short to go back so far as Greece. There are so many things, too, desirable to be known, so much useful knowledge to acquire, that, before we embark on any study, we must ask what will be the practical result? What shall we gain by Greek? It is a troublesome study. There is a great deal of grammar to be got up, and we find a very little of it goes a long way. The dictionary is large and labyrinthine. In short, it is a very hard nut to crack, and before we hazard our teeth upon it, we want to know about the kernel, whether it is any good.

Well, I should, in the first place, appeal to experience. I should say: Ask any man who has acquired some familiarity with this language whether he regrets the time spent on it. I do not think that one man out of a hundred would say he did. For the most part you will find that the most energetic opponents of Greek are just those who have too little acquaintance with the object of their resentment to have sustained any serious injury from it. It is a case of mistrust of the unknown. They belong mostly to the class whom the Greeks themselves would have called "barbarians," a name which they applied to all who knew no Greek.

(To be Continued.)

NOTES.

CONCERNING THE HISTORY OF QUEEN'S, PREPARED FOR THE
DOOMSDAY BOOK OF THE UNIVERSITY, BY THE
VICE-PRINCIPAL, DR. WILLIAMSON.

(Continued.)

4. *And be it enacted, &c.* That after the removal, by death, resignation or otherwise, of the first Principal and Professor, who are to be nominated by the Committee of the General Assembly of the Church of Scotland, the said Trustees, and their successors, shall forever have full power and authority to elect and appoint, for the said College, a Principal who shall be a Minister of the Church of Scotland, or of the Presbyterian Church of Canada in connexion with the Church of Scotland; and such professor or professors, master or masters, tutor or tutors, and such other officer or officers as to the said Trustees

shall seem meet; *Provided always*, That such person or persons as may be appointed to the office of Principal, or to any professorship or other office in the theological department in said College, shall, before discharging any of the duties, or receiving any of the emoluments of such office or professorship, solemnly declare his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the Church of Scotland, in government, discipline, and worship, and subscribe such a formula to this effect as may be prescribed by the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland; and that such declaration and subscription be recorded in the books of the Board of Trustees; *And provided always*, that such persons as shall be appointed to professorships, not in the theological department in said College, shall, before discharging any of the duties, or receiving any of the emoluments of such professorships, subscribe such a formula declarative of their belief of the doctrines of the aforesaid Confession of Faith, as the Synod may prescribe.

5. *And be it enacted*, &c. That no religious test or qualification shall be required of or appointed for any persons admitted or matriculated as scholars within the said College, or of persons admitted to any degree in any art or faculty therein, save, only, that all persons admitted to any degree in divinity shall make such and the same declarations and subscriptions as are required by this Act to be made and subscribed by the Professor or Professors in the Theological Department.

6. *And be it enacted*, &c. That if any complaint respecting the conduct of the Principal, or any Professor, Master, Tutor or other officer of the said College be at any time made to the Board of Trustees, they may institute an inquiry; and in the event of any impropriety of conduct being duly proved, they shall admonish, reprove, suspend, or remove, the person offending, as to them may seem good; *Provided always*, that the grounds of such admonition, reproof, suspension, or removal, be recorded at length in the books of said Board.

7. *And be it enacted*, &c. That the said Trustees, and their successors, shall have full power and authority to erect an edifice, or edifices, for the use of the said College; *Provided always*, that such edifice, or edifices, shall not be more than three miles distant from St. Andrew's Church, in the Town of Kingston, in the Province of Upper Canada.

8. *And be it enacted*, &c. That the said Trustees, and their successors, shall have power and authority to frame and make statutes, rules and ordinances, touching and concerning the good government of the said College; the performance of Divine Service therein; the studies, lectures, exercises, and all matters regarding the same; the number, residence, and duties of the Professors thereof; the management of the revenues and property of the said College; the salaries, stipends, provision and emoluments of and for the Professors, officers and servants thereof; the number and duties of such officers and servants; and also touching and concerning any other matter or thing, which to them shall seem necessary, for the well being and advancement of the said College, and agreeable to this Act; and, also, from time to time, by any new statutes, rules or ordinances, to revoke, renew

amendment or alter, all, every, or any of the said statutes, rules and ordinances, as to them shall seem meet and expedient; *Provided always*, that the said statutes, rules, and ordinances, or any of them, shall not be repugnant to the provisions of this Act, or to the laws and statutes of the Province; *Provided also*, that the said statutes, rules and ordinances, in so far as they regard the performance of Divine Service in said College; the duties of the Professors in the Theological Department thereof; and the studies and exercises of the students of Divinity therein; shall be subject to the inspection of the said Synod of the Presbyterian Church, and shall be forthwith transmitted to the Clerk of the said Synod, and be by him laid before the same at their next meeting, for their approval, and until such approval, duly authenticated by the signatures of the Moderator and Clerk of the said Synod, is obtained, the same shall not be in force.

9. *And be it enacted*, &c. That so soon as there shall be a Principal and one Professor in the said College, the Board of Trustees shall have authority to constitute, under their Seal, the said Principal and Professor, together with three members of the Board of Trustees, a Court, to be called "the College Senate," for the exercise of Academic superintendence and discipline over the students, and all other persons resident within the same; and with such powers for maintaining order and enforcing obedience to the statutes, rules and ordinances, of the said College, as to the said Board may seem meet and necessary; *Provided always*, that so soon as three additional Professors shall be employed in the said College, no Trustee shall be a member of the College Senate, but that such Principal and all the Professors of the College shall forever constitute the College Senate, with the powers just mentioned.

10. *And be it enacted*, &c. That whenever there shall be a Principal and four Professors employed in the said College, the College Senate shall have power, and authority to confer the degree of Bachelor, Master, and Doctor, in the several Arts and Faculties.

11. *And be it enacted*, &c. That five of the said Trustees, lawfully convened as hereinafter directed, shall be a quorum for the despatch of all business, except for the disposal and purchase of real estate, or for the choice or removal of the Principal or Professors, for any of which purposes there shall be a meeting of at least thirteen Trustees.

12. *And be it enacted*, &c. That the said Trustees shall have full power and authority, from time to time, to choose a Secretary and Treasurer; and also once in each year, or oftener, a Chairman, who shall preside at all meetings of the Board.

13. *And be it enacted*, &c. That the said Trustees shall also have power, by a majority of voices of the members present, to select and appoint, in the event of a vacancy in the Board, by death, resignation, or removal from the Province, a person, whose name is on the list from which appointments are to be made, to fill such vacancy, choosing a Minister in the room of a Minister, and a Layman in the room of a Layman, and inserting the name of the person so chosen in that place on the roll of the Board in which the name of the Trustee in whose stead he may have been chosen stood.

And be it enacted, &c. That the said Trustees shall have power to meet at the College upon their own adjournment, and so often as they shall be summoned by the Chairman, or in his absence by the Senior Trustee, whose seniority shall be determined by the order in which the said Trustees are named in this Act, or shall be elected hereafter; *Provided always*, that the said Chairman, or Senior Trustee, shall not summon a meeting of the Corporation unless required so to do by a notice in writing from three members of the Board; *And provided also*, that he cause notice of the time and place of the said meeting to be given in one or more of the public newspapers in the Provinces of Upper and Lower Canada, at least thirty days before such meeting; and that every member of the Corporation resident within the said Provinces shall be notified in writing, by the Secretary to the Corporation, of the time of such meeting.

15. *And be it enacted, &c.* That so soon as the University of King's College, and the College hereby instituted, shall be in actual operation, it shall and may be lawful for the Governor, Lieutenant Governor, or person administering the government of this Province, to authorize and direct the payment, from the funds of the said University of King's College, in aid of the funds of the College hereby instituted, of such yearly sum as to him shall seem just, for the purpose of sustaining a Theological Professorship therein, and in satisfaction of all claim, on the part of the Church of Scotland, for the institution of a Professorship of Divinity in the University of King's College, according to the faith and discipline of the Church of Scotland.

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FROM SCHIZNOKA, JAPAN.

LETTER FROM J. G. DUNLOP, '88.

Dunlop is the leader of our self-supporting missionaries. His letters are always most interesting, and we therefore give extracts from one received by the Principal last year, in which—while showing how well he has fared—he advises comrades to go to the foreign field in connection with some missionary organization.

"The Buddhists are adopting western tactics more and more, the latest being to start an English paper—the *Bijou of Asia*—which you have probably seen, and to import a foreign missionary. The Apostle is Colonel Olcott, an American, from India, whose mission is to put new life into Buddhism, rousing Buddhists to a sense of their duty to themselves, and their country. In reference to the Bible Revision, he tells the people that the Christians found that their Bible could not stand the light of the science of to-day. So they *made a new Bible*. We have in Shimiza, a seaport town 7 miles from this city, a good illustration of the bigotry and desperation of the Buddhists. For a long time no footing could be obtained in Shimiza, but last fall a preaching place was secured and a young Japanese evangelist sent for.

For awhile he worked away against frowns and sneers, but there was no active opposition till some of the people began to show an interest in the gospel which he preached, and a few left their idols and their old life and decided to become Christians. The Buddhists then saw that it was time for action, and added to their ridicule of the young word, active measures for the expulsion of the young

preacher. The priests laughed at the idea of a wise and holy God condemning a race for eating apples, proved from the Bible itself that the original sin was a very good thing, since it gave men what they never would have had otherwise—knowledge—and accounted for the continual division, fighting, bloodshed of Christian lands by referring to Christ's own words, "Think not, etc." To further incite the people, they declared that the Christian preacher required every would-be-Christian to trample under foot a picture of the Emperor. What inspiration the American theosophist must receive from these enlightened *religionz* in his noble work of reviving Buddhism!

When a threat of dire vengeance on whoever should harbor the young man proved of no avail, his boarding-house was set on fire over his head, and he was finally driven out, only, however, to be taken in by the incendiary's brother, who had become a seeker after the truth. "Hold the Fort" is still the word at Shimiza, though it is being done now in a very quiet way, the young man teaching and preaching to as many as he can reach in his new home. Such opposition is rarely met with in our Canadian mission work.

The Tokaido Railroad opens on the 16th inst. from Tokyo to within a short distance of Kyoto. The short section around Lake Biwa is not yet completed. As was to be expected, railway construction as it advances, is working a great change in the appearance of the country, its trade and the ideas of the people. The people are being brought more in touch with the west, receiving its good and evil, the latter much more easily, and are being shaken into some appreciation of the fact that whether "time and tide" wait or not, the *tesu do* (iron road) certainly does not. Connection with Shiznoka was first established February 1st, this year, when the line between here and Tokyo was opened. For several weeks, after the line was opened, it was a common sight just as the Tokyo morning train would be moving off, to see a country gentleman, with family and servants, or a party of red and green-blanketed pilgrims sauntering down the street about 100 or 150 yards from the station. Then there would be a rush for the station buildings and a succession of "Hoi," "Hoi, hoi, hoi, hoi, etc." till the party would be convinced that the iron horse was not of exactly the same nature as the docile animal attached to the lumbering "basha," or even the patient *jiriki*.

The work of Mr. Wishart, College Secretary Y.M.C.A., is principally in mission schools, but he has a broad field there, and, though he has to work through interpreters, is doing a good work, rousing young men to a consciousness of their privileges and responsibilities. We want live Y.M.C.A.s instead of those which are too much inclined to spend their time in critical Biblical and scientific investigation—both good in themselves if not pursued to the absolute neglect of soul-saving.

The work goes on encouragingly here in Shiznoka. There is now a membership of about 250, a good church enlarged a year and a half ago, but again too small for the congregations, and three other preaching places in the city, besides five or six, including one church building, within a radius of twelve miles. In the provincial prison here there are some ten or eleven Christians, the result

of the labors of a Christian moral instructor, who was employed in the prison till last fall. Our Japanese pastor, the Rev. Dr. Kobayashi, has applied for, but not yet received, permission to preach in the prison.

I must close now, expressing in *this* letter my gratitude to you for the article that God used to direct my attention to this field. As the most trying days of the preparation that will never end in this land pass away and I see before me on all sides a broad field of usefulness with burdened, sin-sick souls unconsciously inviting me to go in and claim for the Master, I feel more than ever certain that God's hand has been in all the dispositions of the past. I engaged here the other day for another year's service in the Government school, with so little teaching that I can do half of my week's work before noon on Monday. I have been, I think, more favorably placed as regards time and opportunities for work and kindly disposition of employers and people in general than any other man who has come out here to engage in self-supporting work. Regarding this work I would just repeat what I said in writing a Queen's man yesterday: "I would like to see you receive a Board appointment somewhere. The regularly appointed missionary with an organization at his back and an organization in his hands to work with, can do much better work than any independent worker. I think the main benefit of the self-support work in Japan will be to put into the hands of the missionary societies, instead of entirely new men, a number of two, three, four and five-year-old missionaries. Of course only some of the new men who have come out here independently will be thus taken up and set to work. Concerning the rest of the number it is impossible to say what turn matters will take, but we are all day by day learning, studying the people's language and people's character, and while our field of usefulness at first is very narrow and seems, in many cases, for a long time, almost *nil*, this field is every day broadening. But as I already said, this field will never be so broad as in the case of the regularly appointed man. While I give the foreign field the preference every time, and would tell every Christian worker to get as far *out* as possible, yet if I were asked to advise a man about leaving such fields, ripe for the harvest, as we have in our Canadian North West to come to this special work, I would not venture an answer, but would tell him to seek and accept God's guidance. This I say after a year's life in Japan and after seeing a dozen or more men come to this work."

CONFIDENTIAL CHATS.

No. 1.

Now, our dear fellow-student, shut the door and draw your chair up a little closer to us while we talk with you for a few moments on a very delicate and possibly rather personal matter. You may get mad, of course, and call us cheeky and needlesome and all that sort of thing, but, bless you, we don't care so long as you realize that we are speaking the truth. So let us begin at the beginning.

You remember, don't you, all about your lofty aspirations and abnormal ambition when you first came to Queen's; how you used to fairly devour every syllable of the lectures and store it up for future exams; how you used to pinch yourself in the evening when your eyes

would become heavy and your senses dull over some perplexing problem till the clock struck twelve, or perchance one, and relieved your conscience and brain; how evening calls and parties were eschewed as wiles of the Evil One to tempt from duty, and how swimmingly studies went on until—. Well it is the old, old story; one fatal day a pair of heavenly blue eyes beamed upon you and, *sest!*—away went resolutions, away went studies, away went ambition, away went conscience, away went every blessed thing but those witching eyes and their proprietor. Own up now, isn't that a fact?

Of course we'll acknowledge that she was different from other girls, that she was of angelic disposition and as beautiful as Helen of Troy. She might even have been a sister student—oh, hold up now, we're not saying that she *was*—but nevertheless the effect was just as disastrous, and now when the professor talks about "rare affection" or about the force of attraction existing between two bodies, you murmur dreamily, "Yes, yes, I know all about that," and straightway forget all the rest of the lecture; and also when you come across a tender line in the Odes of Horace or the *Aeneid* you carefully underscore it and memorize it for future appropriate occasions, until your rational backbone is almost dislocated and temporary paralysis of the intellectual portion of your cerebrum threatens to reduce you to a very fair specimen of the average idiot.

Possibly we are overestimating the gravity of the situation, for you must remember that we speak entirely from observation rather than from actual experience. We do not say that every man who deals in blue eyes and kindred articles immediately loses his head as well as his heart, but there are some foolish ones at any rate who need far more ballast than they now carry and who are in continual danger of being upset by some unexpected squall. What we want to impress upon you, don't you see, is that you are here to gain knowledge by careful application and study, not to look for a housekeeper. It is all right to seek ladies' society and endeavor to develop the social part of your nature, but, man dear, there are more ladies than one in the world—at least there should be until you leave college—and an early engagement or anything approaching to such a state will stunt your social nature and spoil your chances of success in life. And then, you know, ten chances to one the lady of your choice will not be persuaded that you are as valuable a prize as you fondly think you are, and just think what a disastrous effect that discovery would have upon your appetite for a week or so.

Now do not charge us with being a woman-hater, because if you do you don't know what you are talking about. The fact is that if we were ever placed in such a position as would make it impossible for us ever to see a lady again in this world we would immediately vacate these premises and take our chances of alighting safely in a happier sphere somewhere on the other side of a railroad track with the locomotive six feet off on a down grade. No, sir, we are a regular Chesterfield when it comes to gallantry, and if you insult us by believing otherwise, one of us must die.

Now, dear brother, put on your thinking cap and with all seriousness and deliberation consider these things.

THE GLEE CLUB CONCERT.

One of the most pleasant duties which has fallen to the JOURNAL reporter this session is the recording of the event which transpired at the College on the evening of March 14th. The duty is a pleasing one because the event of which we speak was one of the most satisfactory and successful affairs of the kind ever held in Convocation Hall.

One afternoon last October some of the boys met to talk over the advisability of having a Glee Club for the session. It did not take long to resolve upon forming one, and forthwith officers were elected and arrangements made for practising up with view to giving, if possible, a concert at the end of the session. Accordingly, ever since then, every Monday and Thursday, about 20 or 30 fellows have given themselves for an hour or so to the learning of College Glees and other songs, and twice a week from five to six the old Hebrew class room has rung with the not very psalm-like music of jolly student life. The "At Home" which the Club held just before Christmas was, as all those who were there can testify, an extremely creditable affair, and the boys sang well, but at their concert the other evening they sang more than well, they sang beautifully, and their rendering of the different pieces could hardly have been improved upon.

As on the night of our Conversazione, so on the night of our Concert, it rained hard and was generally disagreeable, but in spite of all this a very good audience assembled in Convocation Hall. At the close not one of those who had braved the wet were sorry they had done so. The platform was tastefully decorated with the College colors, and the "red, blue and yellow" drooped in graceful folds from the polished timbers of the arched roof down the walls at either side, while directly over the centre of the stage, well up toward the ceiling hung in mid-air an enormous "mortar-board," which, in harmony with the gowns of the members of the Club who sat in a large semi-circle beneath it, gave the whole platform a strikingly academic appearance.

If the Glee Club is to be congratulated upon any one thing especially, it is in their choice of an elocutionist. Miss Agnes Knox completely captivated every one in the hall, and never was applause given which was more hearty and more worthily bestowed than that which burst many times from the audience (especially the students) as she told in her bewitching, humorous way of "Saunders McGlushan's Courtship," or thrilled them with the tale of "Lasca"; nor was an audience ever more touched by anything than was this by the simplicity and feeling with which Miss Knox gave the story of the "Street Arab's Christmas."

The easy command that she possessed over herself was wonderful; every motion, every change of expression, was perfect, graceful at all times, and never out of place. In parts of "The Knight and the Lady," she won the heart of every senior present, as when with down-cast eyes and sweet face she represented to perfection the coy and courageously timid maid in love; in her selection from "Hamlet," she was the picture of scornful passion; and in her splendid presentation of the bold speech of "Spartacus" to his fellow gladiators, she showed herself to be possessed of the highest oratorical power. Her simple

and happy rendering of her last selection and its encore —two short, loyal songs to Canada—was all that was needed to complete the magic spell which she had gradually thrown over all, and when she left the stage for the last time the applause was simply deafening, coming as it did straight from the heart.

Those who were not there may perhaps think these words of praise are too strong, and that we have crossed the line into flattery. None who heard her would say this, but all would agree with us when we say again that her rendition of her selections was as nearly perfect as anything we have hitherto met with.

As we have said, the Glee Club sang splendidly. All expected that they would give a good account of themselves, but they quite surpassed anything they ever did before. Of course, in their selections there was a good sprinkling of the comic, but there were all kinds, and whatever was given was given in excellent style. The soloists, Messrs. D. Strachan, H. A. Lavell, E. B. Echlin, A. McNaughton and A. E. Lavell, were heartily and most deservedly applauded. They all appeared to excellent advantage.

And now, as we are tired praising, and can say nothing unfavorable, we will say no more. Let it suffice to say that the concert was a most decided success, and Mr. Strachan, and the indefatigable leader, Mr. H. A. Lavell, and the whole club should receive the heartiest thanks of all for the trouble they have taken to hold so excellent an affair. Miss Knox will always hold a warm place in our memories, and we assure her that it is the hope of all that we may not have heard her for the last time.

MISSIONARY ASSOCIATION.

The meetings of the Missionary Association have been large and interesting during the session. The reports from the various fields occupied by the Association in Ontario and the North West have been highly appreciated by the members. The financial condition has not changed much from that of former years—a sufficient deficit to prevent the taking up of any new work, while it does not deter us from employing as many men as usual for the summer months. The following appointments have been made for the summer :

Wilbur—John A. Black.

Matawatchan—Dan Cameron.

Waskuda, N.W.—James Cattanach, B.A.

Alamedla, N.W.—A. Graham.

Winlaw, N.W.—J. D. Boyd, B.A.

LETTER FROM REV. DR. J. F. SMITH.

Our missionary to the Chinese writes interesting letters to many correspondents. Last April the Doctor in Chefoo, who had the hospital and dispensary under his charge, gave over the Chinese work entirely to him and native assistants. Attending there three days every week and at other times when there were critical cases, was, he says, "splendid practice. I was forced to talk as well as try to understand what the patients said. It was useful in other ways. Since that time I have treated upwards of 1,200 different cases, including some critical operations. So far, I have been quite successful. What

a good thing it was that I completed my medical course before coming. The special studies, too, have proved most useful. Last Sabbath I made my first attempt at speaking publicly in Chinese. The missionaries who were present said that every word was understood, yet when a Chinaman asks me questions I can hardly answer one correctly. This will give you some idea of the difficulty of learning the language."

Dr. Smith is evidently too modest. Do not the officials of the China Inland Mission say that "in six months a man of ordinary ability can preach the Gospel to the Chinese with intelligibility"? The Principal, too, if we are to judge from his talks on the subject, agrees with Dr. Smith. Evidently, both are too modest.

ANOTHER JUBILEE.

On February 9th the Principal conducted the jubilee services of the congregation of Burnbrae and Rylstan, the home of a good many Queen's men. The congregation was organized on the 29th January, 1840, when the late Rev. Dr. McNeill was ordained as its first pastor in a storehouse near the present stone church. In those days when ministers were settled it was "for better or worse," for a lifetime, both parties feeling that there was sacredness in the relationship. Dr. Neill was minister till 1883 and continued to be Moderator of Session till 1889, when Rev. Jacob Steele, B.A. (1883), B.D. (1889), was inducted over the congregation. On the 29th January, 1890, exactly fifty years after his ordination, Dr. McNeill's body was laid to rest in the cemetery, under the spot where the pulpit of his first church stood. Dr. Neill was an accomplished scholar, a man of singular sweetuess of spirit and a devoted pastor. He served on the Board of Trustees of Queen's during a great part of his pastorate, and in 1873 the University conferred on him the degree of D.D. The present congregation of Campbellford and Stirling was formed out of his charge. Few of our congregations are composed of better material than those of the township of Seymour. They and the University may be considered coteemporaries, and the celebration of the jubilee of the mother church fitly followed our own semi-centennial.

ROYAL COLLEGE NOTES.

We spoke in a recent issue of the benefit to be derived from the establishment of a class of Urinalysis in the Royal, and have since learned that the popular professor of Jurisprudence is to take it up next session. It will be of immense value to the students in view of the increasing importance of that branch of Pathology.

Another chair we would like to see established is one on the eye and ear. There is great room for improvement in our opportunities for studying this branch. We understand that diseases of the eye and ear form quite a portion of any physician's practice, and now that we have in our city a specialist (one of our own graduates, Dr. J. C. Connell), we see no reason why we should not reap the benefit of both didactic and clinical teaching in these subjects. We would respectfully suggest that these advantages be given us, as Dr. Connell's opportunities as surgeon to the Eye and Ear Department in the hospital offer excellent facilities for instruction.

J. T. Fowkes has found the attractions of home life too strong and has left us.

We extend our sympathy to Mr. Kellock, who was absent from us for some time owing to the death of his sister, and to Messrs. Herald, whose father recently died.

ACKNOWLEDGMENT.

ROYAL COLONIAL INSTITUTE,
Northumberland Avenue,
LONDON, W.C., February 24, 1890.

To the Principal of Queen's University and College, Kingston, Ont.:

SIR—I have the honor to acknowledge the receipt of the undermentioned donation to the library of the Royal Colonial Institute: QUEEN'S COLLEGE JOURNAL, Jubilee Number, 1889, and I am requested by the Council to express their best thanks for this contribution.

I am, Sir,

Your obedient servant,

J. S. O'HALLORAN,
Secretary.

If available, a file of the QUEEN'S COLLEGE JOURNAL will be much appreciated.

COLLEGE NOTES.

$2 \times 4 \times 1\frac{1}{2}$ = our new Gym.

F. A. McRae has left for home to recruit for exams.

We welcome back John Kellock and express our sympathy with him in the death of his sister.

Queen's hockey team defeated the Parliamentary team on Monday last. Score—8 to 1.

J. M. Millar, '90, was appointed valedictorian for the class of '90.

On Saturday, February 22nd, Queen's defeated the Cadets in a hockey match. Score—2 to 0.

Don't you ever say plain Anglo-Saxon to me again. It is not play(y)in(g), it is more like working. We agree with you, Will.

We desire to express our sympathy with T. L. Walker, who was recently called home to attend the funeral of his sister.

We are sorry that W. H. S. Simpson, '93, has been forced through sickness to go home. We hope he will recover in time to take his exams in the spring.

There are a few students who have not yet paid their subscription for the JOURNAL. Attend to this, boys, as it is getting late.

The notices for A. M. S. meetings might be improved. Our Secretary should take a few lessons from the Sec. of the Ossianic Society.

We hear that our newly-appointed Rugby field captain is agitating for a dress and bath room to be used

by a football team. This is certainly a move in the right direction. Success, Allan.

We were pleased to see the enterprising spirit manifested by our Glee Club in getting up their concert. They issued programme sheets which for beauty and neatness could not be surpassed.

Students will please bear in mind that magazines, etc., are not to be removed from the reading room, by mistake or otherwise, without the permission of the Curators. We predict an unusually warm spring to the student who violates this law.

At a large and representative mass meeting held on the 12th inst., the following students were appointed officers of the Rugby Football Club: E. B. Echlin, B.A., president; D. Cameron, '91, vice-president; A. McColl, B.A., field captain; W. F. Nickle, '91, manager.

Lost.—Removed by mistake or otherwise, we believe otherwise. The gentleman, whom, who borrowed a pair of rubbers from the lower cloak room will please return them as the owner is too poor to buy another pair and his boots are too thin to stand the coming soft weather.—Timothy McGinty, '90. [Timothy, we doubt if they will ever be returned.]

Prof.—A very strange custom in this country is that vendors of milk do not bring it from door to door in carts, but drive goats from one door to another and milk in the presence of the buyer until they have such quantity of milk as he has called for. Thus the milk dealer is prevented from having recourse to the pump.

The Boys (in voices not loud but deep)—Would it were so in Kingston.

COLLEGE WORLD.

Mr. Blaine is the only College graduate in Harrison's cabinet, but see a clipping further down.

An Inter-Collegiate Oratorical Association is being advocated in Southern colleges.

Students who use tobacco in any form are denied admission to the University of the Pacific, at San Jose, Cal.

More than 7,000 students are now attending American colleges and universities.

In point of education, America is certainly in the lead of other nations. Ohio alone has more colleges than all Europe put together.

A student of the Wisconsin State University has been tried for hazing in the civil courts and found guilty. The fine and costs, amounting to \$100, will be paid by the university students.

One hundred thousand dollars is being raised to endow a chair of Protection at Yale, through which the free trade teachings of Prof. William J. Sumner are to be combated.—*Ex.*

The Harvard faculty have decided upon a plan whereby all academic students may take the full course in three years instead of four. By this plan a year's time and from \$800 to \$1,000 may be saved.

Archdeacon Farrar says that civil engineering in America is twenty-five years ahead of that of England. That he is sincere in his statement he shows by sending his son to an American college to study civil engineering.

The Oxford *Review* is the only undergraduate college paper published in England. In the United States there are over 200. Every Canadian university publishes a journal. Even some of our High Schools edit monthlies. Such journalism should be encouraged.

More than one-half the members of the Fifty-first Congress are college-hired men. If the total number of college graduates be compared with the total number of men eligible for election to Congress, it will be seen from the above fact that the college man's chances for political honors are good.

PERSONALS.

Intelligence has been received regarding Messrs. H. R. Grant and T. Chillerhouse, who have been spending the winter in Edinburgh attending classes in the Divinity halls of the Church of Scotland, the Free Church and the U. P. Church. They are making the most of their time and opportunities. Mr. Grant has been preaching in the north and has seen a good deal of the country. On a recent Saturday they went by rail to Galashiels and then tramped about thirty miles, visiting Dryburgh, Jedburg, Melrose and Abbotsford. Abbotsford House was closed to tourists that day, but they gained access to the grounds, through which they roamed, and were doubtless inspired by the *genius loci*. They are enjoying themselves very much in the classicity, but they confess that they prefer the professors of Queen's. *Apropos* of the above, we would advise every theological student, on completing his course in Queen's, to spend, if possible, a session in Glasgow or Edinburgh. After ten or twelve years' study preparing for the work of the ministry, we know there is an impatience to settle at once in a parish. But a session spent abroad is of incalculable benefit. A man's mental horizon is widened. He receives inspiration from the historic associations by which every spot in the old land is hallowed. Travel and intercourse with people living under a different civilization enlarge his sympathies and make him more catholic in spirit. We are glad to know that at least one of the theological students, Mr. E. G. Walker, intends going to Edinburgh next session.

Wm. Curle, B.A., '89, is teaching in the High School at Gananoque.

Dr. Johnston, '89, has a lucrative practice in Georgia.

A few students walked out to the station not long ago. They went to see John Madden, B.A., '89, who was passing, on his way to Toronto. We are surprised that John did not stop off.

We were pleased to see the smiling face of Rev. J. C. Potter in the halls the other day.

Rev. J. Steele, B.D., paid us a visit a few days ago. Preaching and married life seems to agree with him.

J. H. Mills, B.A., '89, is working marvels in Renfrew High School.

W. T. McClement, M.A., is Science Master in Ingersoll Collegiate Institute.

LADIES' COLUMN

EDITORS:

MISSES ANNIE G. CAMPBELL, JESSIE CONNELL, LAURA BENNETT.

"HIGHER EDUCATION OF WOMEN."

WHAT an amount of talk there is about higher education of women! One would think that until girls were admitted into colleges and allowed to take degrees on the same platform as boys they had been living in a state, if not of heathen darkness, at least of weakness through want of cultivation of their mental powers, and that, to take a degree after a good deal of hard work, is to attain ideal womanhood. Have we not always had fine women in the world? Have women not always been helpmeets for the men of the same age? Why, Deborah even took the lead in Israel in judgment and courage! Have there been no ladies' schools where the girls attained a "leading out" of the mind to further cultivation and improvement all through life! Why then all this hue and cry? Did Mrs. Browning go through college to be capped? I think it's a shame to our foremothers to hear the way in which the nineteenth century women talk. Our girls are in great danger of imagining that everything manly is womanly and of forgetting that to be a fine woman is not to follow man. How is woman to be true to herself? to be a "fine" woman? There is a subject for the Levana society to discuss. In the gospels we find women ministering to the Saviour and His disciples.

"When care and sickness cloud the brow,
A ministering angel thou."

We hear it said in this connection, "Oh, so many women have to work for their bread," etc. Now, that argument seems to me to take the sap out of the words "Higher Education" altogether, if there is any in it. From this utilitarian standpoint it is not *elevating* women but degrading mind to a mere money-making machine. We find teachers too often find it drudgery to be hammering away at the same things to a lot of miscellaneous brains whose efforts they have to examine, direct, etc. This is "high," the *height* of self-denial certainly, higher than the woman who has her mind working away at her own sweet will in her hours of rest after a day's manual labor. If women will calmly sit down and think over what her sex is meant to be and do there will not be so much twaddle talked about "Higher Education."

College degrees will be taken by those who prefer the drudgery of teaching to the drudgery of keeping a house clean and comfortable. In the latter case a girl has hours of quiet to read and study, but the former is "higher" in the social scale. It is the soul not the mental ability that is the measure of the woman, and it is a false idea that a woman is higher if she is a teacher and does not soil her fingers than her *hand-working* sister. Work is the duty of all. All work is honourable. "She that fears God fears to sit at ease." Make our women Christians, i.e. take Christ as their model and there will be less talk about higher and lower in education.

"Human bodies are sic fools for all their college schools." Well said! O far-seeing Burns!

DE NOBIS NOBILIBUS.

PROF. in Hebrew—"Mr. Ph-l-n, will you translate Ps. 119:99?" Mr. P.—"I have more learning than all my professors"

Scene—A Professor's "At Home." A Freshman realizes the situation and endeavors to make himself thoroughly at home.

Freshman—"My name's S—th, what's yours?"

Young Lady—"Miss B—."

Freshman—"I didn't altogether quite catch it."

Young Lady—"B—."

Freshman—"Er! would you please spell it? I 'er!! ah! (Time.)

Wanted—Immediately, by the undersigned, one cat; must be sound in limb, wind and stomach, and fur uninjured from back-yard caucuses; wanted for purely scientific purposes, and a guarantee will be given that no notice be sent to the *Utica Globe*. Those having scientific felines (feelings) will receive good price for the right article.

MAC ANDY B—
TEMIE WICK—FEN.

WHAT THEY ARE SAYING.

That is not specific enough.—[Prof. C-p-n.]

That's all rot.—[Hugo.]

Cats twenty-five cents.—[C. W-bst-r.]

I guess the Prof. didn't know I was a Yankee.—[Davis.]

Did you see me and my girl at church last Sunday night?—[Wm. W-lk-n-sh-w.]

We cannot hear ourselves think with the stamping and uproar of the Freshmen over head.—[The Seniors.]

Who has seen m'hood?—[Muirhead.]

We have postponed our dinner until July.—[The Seniors.]

Will you fellows hurry up and get out, I want my supper?—John.

I've lost my kittie, poor little mew mew.—[McKelvey.]

I have a pair of dancing pumps—[Rev. Baillie.]

The boys keep me to tear old notices off the bulletin board.—[J. F. McFarland.]

Come, join my humble ditty, from Tipperary Town I steer.—[C. F. Hamilton.]

I wonder what fellows do that don't swear?—[A Senior.]

I am coming out as a classical soloist.—[Prof. Nicholson.]

Why can't we have Miss Knox as teacher of elocution.—[The Divinities.]